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scholars, the librarian of the Capitolare biblioteca in Verona, includes the text of a hitherto unpublished sermon of St. Bernardino in Italian, together with an admirable historical introduction, scholarly in method, thoroughly fortified with references, and exhaustive of the very special topic. It is a small, very specialized, but exhaustive and original contribution to the life of St. Bernardino, and at the same time a valuable contribution as a monument of the Italian language. Dr. Spagnolo, like the late Dr. Ezra Abbot, is better known for the often unrecognized work in collation and comparison, which goes into the works of others, than for his own publication, but what he does publish is well done.—ERNEST C. RICHARDSON.

Brenz als Katechet. Ein Beitrag zur Feier des 400-jährigen Geburtstages des schwäbischen Reformators. Von Lic. Dr. Th. Wotschke, Pastor in Gogolin. (Wittenberg: Verlag von P. Wunschmann, 1900; pp. 86; M. 1.70.) Johann Brenz, "et eruditione excellens, et egregia pietate praeditus," as Melanchthon says, was a pastor whose very personality advanced Reformation principles in Halle and Stuttgart, the towns of his residence; a preacher whose eloquence is attested in the *Anecdota Brentiana* and elsewhere; and an author among whose many valuable publications (a complete edition would be a suitable recognition of his quadringenary) is the famous *Syngramma Suevicum*.

Like Luther considerate "des gemainen einfeltigen mans" and of the child, he added catechism-making to his other functions. Thus "surrendering to lowly things" he attained his highest usefulness.

Dr. Wotschke has investigated Brenz' work along this line. The result is the present monograph published in honor of the great Swabian's four-hundredth birthday. The publication is a substantial contribution to Reformation bibliography, and contains as well some interesting theological discussion arising from a comparison of the Brentian and Lutheran catechetical methods.—R. K. ECCLES.

Occam und Luther. Bemerkungen zur Geschichte des Autoritäts-princips. Von Lic. Dr. Friedr. Kropatscheck, Privatdocent der Theologie an der Universität Greifswald. (Gütersloh: Bertelsmann, 1900; pp. 74; M. 1.) It has been maintained that Luther's teachings concerning the relations of the church to the state, the authority of magistrates, and the supremacy of the Bible over tradition, the popes, and the councils, were borrowed by him from Occam, who lived two

centuries before him. The author of this pamphlet searches the writings of Occam anew to test this criticism. He finds surface resemblances between the views of the two men on these and kindred subjects, but he finds also such essential differences as forbid us to see in Luther a disciple of Occam.—FRANKLIN JOHNSON.

Desiderius Erasmus of Rotterdam. By Ephraim Emerton, Ph.D., Winn Professor of Ecclesiastical History in Harvard University. (New York and London: G. P. Putnam's Sons, 1899; pp. xi + 460; \$1.50.) Professor S. M. Jackson is the editor of a series on the "Heroes of the Reformation." Only by a far stretch of the imagination could he include Erasmus in the series. In a list of the biggest cowards of the sixteenth century Erasmus would certainly stand at the head. He was doubtless the most brilliant and polished scholar of his age, but at his best he had only a sneaking sympathy with the Reformers, and at his worst he was an arrant poltroon. It is a talented, scholarly, learned, versatile, sensitive, conceited, grumbling, cowardly, unlovable man that Professor Emerton has tried to introduce to his readers. He has set himself no easy task, for his "hero" was a bundle of contradictions, inconsistencies, pettinesses, trivialities, sinuosities. How can one be certain of his ground when he is dealing with such a singular compound of wisdom and deceit—a craven, evasive character, who, when self is concerned, seems incapable of telling the truth? Perhaps it is a high enough meed of praise to say that Professor Emerton has given us the most "complete and satisfactory life of Erasmus" that has yet been written. His critical spirit and method guard him against taking the word of Erasmus at its face value, and constrain him "in each case to weigh the value of the text with the fullest reference to all the circumstances." He has thus avoided numerous errors into which other biographers have fallen.—ERI B. HULBERT.

Der Johanniter- und der Deutsche Orden im Kampfe Ludwigs des Bayern mit der Kurie. Von Julius von Pflugk-Harttung. (Leipzig: Duncker & Humblot, 1900; pp. xii + 261; M. 6.) Being himself a member of the order of the Knights of St. John, Herr von Pflugk-Harttung, already well known for his historical investigations, has naturally made his order the object of his studies, and has published a number of interesting papers and studies in the history of the order. In his latest work he has gone farther afield and added the German Order to his field of investigation. He has sought to determine the policy of these two